

CONFIDENTIAL.]

[No. 34 of 1899.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 26th August 1899.

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LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	" Bangabhumi " ...	Calcutta ...	.....	19th August, 1899.	
2	" Bangavasi " ...	Ditto ...	25,000	17th ditto.	
3	" Basumati " ...	Ditto ...	15,000	17th ditto.	
4	" Hitavadi " ...	Ditto ...	About 6,000	18th ditto.	
5	" Mihir-o-Sudhakar " ...	Ditto ...	2,500		
6	" Prativasi " ...	Ditto ...	3,600	21st ditto.	
7	" Samay " ...	Ditto ...	3,000	18th ditto.	
8	" Samiran " ...	Ditto ...	.....	23rd ditto.	
9	" Sanjivani " ...	Ditto ...	3,000	17th ditto.	
10	" Som Prakash " ...	Ditto ...	1,000	21st ditto.	
<i>Daily.</i>					
1	" Dainik Chandrika " ...	Calcutta ...	.....	18th and 21st to 23rd August, 1899.	
2	" Samvad Prabhakar " ...	Ditto ...	2,000		
3	" Samvad Purnachandrodaya " ...	Ditto ...	300	18th, 19th, 21st and 23rd to 25th August, 1899.	
HINDI.					
<i>Weekly.</i>					
1	" Bharat Mitra " ...	Calcutta ...	2,000	21st August, 1899.	
2	" Hindi Bangavasi " ...	Ditto ...	1,000	21st ditto.	
PERSIAN.					
<i>Weekly.</i>					
1	" Hablul Mateen " ...	Calcutta ...	800	21st ditto.	
2	" Mefta hur-zafar " ...	Ditto ...	.....	
URDU.					
<i>Weekly.</i>					
1	" Darussaltanat and Urdu Guide. "	Calcutta ...	300	17th August, 1899.	
2	" General and Gauhariasfi " ...	Ditto ...	330		
BENGALI.					
<i>Fortnightly.</i>					
1	" Ulubaria Darpan " ...	Ulubaria	.....	
<i>Weekly.</i>					
1	" Bangabandhu " ...	Chandernagore	.....	18th August, 1899.	
2	" Bankura Darpan " ...	Bankura	600	16th ditto.	
3	" Burdwan Sanjivani " ...	Burdwan	235	16th and 22nd August, 1899.	
4	" Chinsura Vartavaha " ...	Chinsura	510	6th and 20th August, 1899.	
5	" Education Gazette " ...	Hooghly	1,350	18th August, 1899.	
6	" Medini Bandhav " ...	Midnapore	.....	21st ditto.	
7	" Pallivasi " ...	Kalna	600		
BENGALI.					
<i>PRESIDENCY DIVISION.</i>					
<i>Monthly.</i>					
1	" Sevika " ...	Diamond Harbour	.....	
<i>Fortnightly.</i>					
1	" Hitakari " ...	Kushtia	.....	
<i>Weekly.</i>					
1	" Basirhat Suhrid " ...	Basirhat	.....	19th August, 1899.	
2	" Murshidabad Hitaishi " ...	Berhampore, Murshidabad.	600	16th ditto.	
3	" Pratikar " ...	Ditto	603	18th ditto.	

LIST OF NEWSPAPERS—concluded.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA. <i>Weekly.</i>	ORISSA DIVISION.			
1	"Sambalpur Hitaishi"	Bamra, in the Central Provinces.	500		
2	"Samvad Vahika"	Balasore	150		
3	"Uriya and Navasamvad"	Ditto	376	14th and 21st June, 1899.	
4	"Utkal Dipika"	Cuttack	400	10th and 17th June, 1899.	
	HINDI. <i>Monthly.</i>	PATNA DIVISION.			
1	"Bihar Bandhu"	Bankipore	About 600		
	URDU. <i>Weekly.</i>				
1	"Al Punch"	Bankipore	600	18th August, 1899.	
2	"Gaya Punch"	Gaya	300	.....
	BENGALI. <i>Weekly.</i>	CHOTA NAGPUR DIVISION.			
1	"Manbhumi"	Purulia	..	.....	22nd ditto.
	BENGALI. <i>Weekly.</i>	RAJSHAHI DIVISION.			
1	"Hindu Ranjika"	Boalia, Rajshahi	300	16th and 23rd August, 1899.	
2	"Kangal"	Cooch Behar	300	23rd August, 1899.	
	HINDI. <i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling	....	.....
	BENGALI. <i>Fortnightly.</i>	DACCA DIVISION.			
1	"Faridpur Hitaishi"	Faridpur	750		
2	"Kasipur Nivasi"	Kasipur, Barisal	900	14th August, 1899.	
3	"Sikshak Suhrid"	Dacca	....	.....	16th ditto.
	<i>Weekly.</i>				
1	"Barisal Hitaishi"	Barisal	400	16th	ditto.
2	"Charu Mihir"	Mymensingh	1,011	15th	ditto.
3	"Dacca Prakash"	Dacca	2,400	20th	ditto.
4	"Sanjay"	Faridpur	...	.....
5	"Saraswat Patra"	Dacca	500		
	ENGLISH AND BENGALI. <i>Weekly.</i>				
1	"Dacca Gazette"	Dacca	500	21st	ditto.
	BENGALI. <i>Weekly.</i>	CHITTAGONG DIVISION.			
1	"Sansodhini"	Chittagong	120	16th	ditto.
2	"Tripura Hitaishi"	Comilla	550	21st	ditto.
	BENGALI. <i>Fortnightly.</i>	ASSAM.			
1	"Paridarsak"	Sylhet	
2	"Silchar"	Silchar, Cachar	375	16th	ditto.

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I.—FOREIGN POLITICS.

The Basumati of the 17th August writes as follows:—

Lord Curzon's frontier policy. It seems to be Lord Curzon's intention not to pour our money on the frontiers, not to keep almost the whole army garrisoned in frontier fortifications. He does not propose to remove all the regiments. His intention seems to be to keep there as few regiments as possible, and to entrust frontier levies with the task of defending the frontiers, and of keeping the frontier tribes in check. This will secure a more amicable and a less costly defence of the frontiers. We do not understand the Government's frontier policy well, but we know that it will be a good thing if the frontier expenditure is curtailed.

BASUMATI,
Aug. 17th, 1899.

2. The *Darussaltanat* and *Urdu Guide* of the 17th August has the following:—

Lord Curzon's frontier policy. The policy which Lord Curzon is about to adopt in respect to the frontier tribes resembles in many points that of Lord Clive; the only difference being that Clive had to subjugate the civilized and pleasure-loving people of Bengal, while Lord Curzon is going to teach the lesson of civilization to a people with whom murder and affray is mere a pastime. Lord Elgin, vindictive and sensitive, could not bear the insult offered to the British Government by the frontier tribes. He, therefore, tried his best at the cost of countless lives and money to be avenged upon them. But his efforts sadly failed, and the frontier tribes, in consequence, became more impudent than before. It is a matter of gratification that Lord Curzon's frontier policy is sure to be crowned with success. His Lordship is going, it is said, to entrust the frontier tribes with the task of defending the frontier—a task which up to this time baffled the skill and sagacity of the Punjab Regiment. The Government has entrusted a similar task to the Kurram Militia and the Khyber Rifles, both of whom have proved themselves in many a hard fighting to be worthy of the salt they eat. Lord Curzon by his new policy has not only prevented the waste of countless Indian lives and money in the snow-clad frontier, but has also saved the frontier people from starvation.

DARUSSALTANAT
AND URDU GUIDE,
Aug. 17th, 1899.

3. The *Hitavadi* of the 18th August supports Lord Curzon's frontier policy. It is gratifying to see that Lord Curzon

Lord Curzon's frontier policy. has given up the frontier policy of Lord Elgin and

his predecessors. Frontier levies in the pay and under the guidance of the English will be better able to keep the peace in the frontiers than English or Sikh soldiers. Last year the Khyber Rifles efficiently and faithfully served in the frontier war. The Waziris and other frontier tribes should not, of course, be hastily trusted, but there is reason to expect that Lord Curzon's policy will produce good results.

HITAVADI,
Aug. 18th, 1899.

II.—HOME ADMINISTRATION.

(a)—Police

4. The *Hitavadi* of the 18th August complains that the zamindars of

The zamindars and badmashi in Mymensingh. Mymensingh are not taking steps to put down badmashi. To tell the truth, the servants of most zamindars are great badmashes, and they are a terror

HITAVADI,
Aug. 18th, 1899.

to the chastity of the women in the district. They are a powerful body and no one ventures to go against them. The zamindars take no steps to put down their highhandedness, and the local police have many reasons not to take steps against them.

5. The *Dacca Prakash* of the 20th August writes as follows regarding outrages on women in the Mymensingh district:—

Outrages on women in the Mymensingh district.

When outrages are committed on women in crowded steamers and railway carriages, it is not only not impossible that outrages on women should be committed in lonely huts, situated in the villages of an extensive district, but such outrages are not preventible. In a case of outrage committed in such a place, there is hardly any evidence of the crime. It would be more likely to lead to oppression than satisfy the ends of justice if the special police employed in Mymensingh were to arrest

DACCA PRAKASH,
Aug. 20th, 1899.

and cast into jail every man against whom a woman brought a charge of committing violence upon her. Cases of outrage, in fact, should not be dealt with in any other way than cases of theft, dacoity and other offences are done. The employment of special police in Mymensingh to check outrage on women will do no good. It will only increase corruption among the police and facilitate the casting into jail of innocent persons on the strength of false evidence. Outrages on women in remote corners of villages will continue to be committed as they have always been. There is no checking it. We cannot, therefore, share the pleasure of those who are expressing the highest satisfaction at the placing of Mymensingh under the clutches of special police.

The philanthropists of South and West Bengal have lost all peace of mind, because a dozen cases of rape are occurring in Mymensingh every year among a population of 3,500,000. But these men scarcely keep note of what happens in their own villages. Before troubling themselves about Mymensingh, should they not enquire if the thousands of unfortunate women who fill the brothels of Dacca town and Calcutta, and all of whom hail from either the Presidency or the Burdwan Division, took to their shameful calling of their own free will, or were forced to do so by *badmashes* who abducted them from their homes and left them no other course?

(b)—Working of the Courts.

BURDWAN SANJIVANI,
Aug. 15th, 1899.

6. The *Burdwan Sanjivani* of the 15th August has heard it complained that a certain Munsif of Burdwan is in the habit of holding out various threats to plaintiffs and engaging in futile arguments with plaintiffs' pleaders. Rather than incur the Munsif's displeasure, plaintiffs compromise their suits at a loss. It is certainly good to induce parties to compromise their suits, but not in the way the Munsif does it. The object of the Munsif in frightening plaintiffs away is to prevent his file from getting heavy.

CHARU MIHIR,
Aug. 15th, 1899.

7. The *Charu Mihir* of the 15th August has the following :—

Mr. Vernede, Joint-Magistrate of Mymensingh. A complaint was made that one Budhia Shaikh and some others had abducted one Akrur Kapalini, a resident of Fulpur thana in the Mymensingh

district. The case came up for trial before Mr. Vernede, Joint-Magistrate. That officer took the depositions of the prosecution witnesses, and then said that he would frame a charge against the accused. He also ordered the accused to produce his evidence, and commenced to write out the charge. Suddenly, he changed his mind, tore up the charge sheet, and dismissed the case. And not content with this, he ordered the witnesses for the prosecution to show cause why they should not be prosecuted for having given false evidence. Mr. Vernede assigned no reason for this sudden change in his opinion, but it astonished everybody present in court.

We are sorry to say that we have, at times, heard unpleasant things about Mr. Vernede. He came to Mymensingh a short time ago, and already he is unpopular with many. He is not always courteous to pleaders and mukhtars. Owing to his ignorance of Bengali, he sometimes makes a muddle in examining witnesses. He does not understand questions and answers, unless they are interpreted to him by his peshkar. He takes down the translations that are given by the peshkar and accepts no other translation. But the peshkar's translations are often very inaccurate. The District Magistrate's attention is invited to the matter, and it is hoped that, if Mr. Vernede remains in Mymensingh, a good interpreter will be appointed in his Court.

CHARU MIHIR.

8. The same paper complains of the rude treatment of Babu Isan Babu Fakir Chand Chatterji, Deputy Magistrate of Mymensingh. Babu Isan Chandra Chakravarti, an old and respectable pleader of the Mymensingh Judge's Court, by Babu Fakir Chand Chatterji, Deputy Magistrate of Mymensingh. Babu Isan Chandra was engaged to defend a case before Fakir Babu. Unfortunately, the pleader entered the Court room by the back instead of the front door. This enraged Fakir Babu, and his anger did not subside till Isan Babu had explained that he did not know that entrance by the back door was forbidden to pleaders.

In the course of his cross-examination of a prosecution witness, Babu Isan Chandra put a certain question to him, at which the Deputy Magistrate's anger again burst forth, he rapped the table, and disallowed the question. The pleader asked him to take down the question. But this, too, the Deputy Magistrate refused to do. Isan Babu told the Deputy Magistrate that he could not go on if the latter acted in that way and was told in reply that he might go away if he liked, and it would matter little to the Court if he did so.

This is not the first time that Fakir Babu has acted in this rude manner. He has excelled many in impudence. In the mufassal a Deputy Magistrate is the supreme lord of all, and probably a month's stay at Jamalpur has filled Fakir Babu with an overweening sense of his own importance. Fakir Babu seems to have forgotten himself. Isan Babu is a pleader of thirty years' standing and enjoys a reputation in his profession. There can be no comparison between Isan Babu and Fakir Babu in education, experience and position. Fakir Babu can yet learn much from Isan Babu.

9. A correspondent of the *Sansodhini* of the 16th August complains of the arbitrary conduct of the peons of the Patiya Munsifi in the Chittagong district. Formerly,

The peons of the Patiya Munsifi in the Chittagong district. When a notice, subpoena or summons was made over to a peon for service, he went to the party at whose instance it was issued and served it on the opposite party on the identification of the plaintiff's man. Now, instead of the peon searching out the plaintiff, the plaintiff has to dance attendance in Court every day, and when his summons or subpoena is issued, to search out the peon who is to serve it. The plaintiff has, then, respectfully to ask the peon when it would please him to serve the summons or subpoena, and to follow his direction. If that direction is disobeyed, the summons or subpoena is returned unserved. This causes much inconvenience and loss to the parties. The District Judge is requested to check the evil. If he only asks for a list showing how many summonses, &c., are returned unserved in each Munsifi, he will be convinced of the loss suffered by the parties from this one source.

The editor remarks that not only does the evil cause loss to the parties, but it also causes loss to the Government by wasting the Court's time and delaying the final disposal of cases. An enquiry is, therefore, necessary. And if it is found that the evil complained of really exists, it should be checked.

10. A Cox's Bazar correspondent of the same paper says that he has long heard complaints against the khas tahsildar of the place. The public would be glad to have

The Khas Tahsildar of Cox's Bazar. the following questions answered by that officer:—

(1) Why and for what purpose was Gura Miya, son of Kasim Ali Sikdar of Pekua, within the jurisdiction of the Chakaria police station, detained one day at the khas mahal office from 11 A.M. to 6 P.M.? Why was the tahsildar's peshkar, Munshi Asad Ali, sent at about 5 P.M. the same day to consult the Government Pleader? What did the Government pleader say?

(2) Why was the peshkar, Munshi Asad Ali, suddenly transferred and the second clerk, Sarat Chandra Pal, brother of the notorious Kailas Pal, appointed bench muharrir in his place, although there were other clerks on the same pay who could be appointed to the post?

(3) Why was Sarat Pal appointed to the post in preference to the man whom the Collector had sent from Chittagong? Why was no reply given to the Collector when he asked the khas tahsildar to explain his action in this matter?

(4) Why was no enquiry made into the charge of corruption made against the peshkar, Asad Ali?

(5) What was his object in writing to the Collector to dismiss the temporary investigating *amin*, Akhil Chandra Sen, who has served for a long time, and to appoint permanently in his place one Raj Kumar Sarkel? Why was Raj Kumar, who was dismissed by the Collector, put in possession of the papers in more than a hundred cases and sent to make investigations in the Teknaf Circle?

(6) Has the khas tahsildar ever seen within the last year or two in the Cox's Bazar subdivision the man Kamini Kumar Acharyya, who has been appointed Chainman to the above-named *amin*? Can he show that man to the public? Or can he say in which district he can be found in the present year?

SANSODHINI,
Aug. 16th, 1899.

SANSODHINI.

(7) With which tahsil muharrir and in what circle were the temporary collecting peons Durga Kumar Chakravarti and Akhil Chandra Sil employed during the last collecting season from November to March? Who were his own cook and servant during that time? Why does he always appoint Durga Kumar Chakravarti to any post of peon which temporarily falls vacant? Does Durga Kumar ever attend office? Does not Durga Kumar serve as a cook and Akhil as a store-keeper?

(8) Did not the khas tahsildar in the present year give a contract for works of improvement in the Teknaf Circle to Dwijabar, in the face of the Collector's order that all such works should be carried out by the tahsil muharris under the khas tahsildar's personal supervision? What was the object of giving this contract? Were the works executed by Dwijabar examined either by the khas tahsildar himself or by the muharris concerned before they were paid for?

HITAVADI,
Aug. 18th, 1899.

11. The *Hitavadi* of the 18th August has the following on the case of Gunner Love in the Madras High Court:—

The case of Gunner Love.

According to the version of the prosecution, Gunner Love outraged the chastity of Gangama, a pariah girl; the outraged girl and her companion, who was close by, raised an alarm; and this alarm drew a crowd, at whose approach, Love desisted. One of the crowd, named Sadayan, spoke to the gunner about what he had done, and the gunner fired at him. Sadayan said this in his dying deposition.

The version of the defence is as follows:—Love was out hunting. He had a quarrel with the villagers, and in the scuffle which took place, his gun went off and the bullet struck Sadayan and killed him. The defence, however, did not and could not show why there was this quarrel between Love and the villagers, and how it arose. We fail to understand why the Judge and the Jury did not see the necessity of the defence showing the cause of the alleged quarrel. Every word of the version of the prosecution was reasonable. A bullet struck a man and killed him. In his dying deposition this man said that Gunner Love had aimed and fired his gun at him. The deceased had no enmity, no acquaintance even with the gunner, and it is unlikely that he should have lied in his dying deposition.

The first prosecution witness was the girl Gangama. Why should she falsely prefer such a serious charge against one with whom she was not at all acquainted? Gangama clearly stated that she had gone to gather fruits; that the gunner caught hold of her, threw her down, and ravished her; and that she had seen the gunner aiming and firing his gun at Sadayan. What could be the girl's motive for bearing false witness against the accused? The deceased was not in any way connected with the girl. He was a stranger and had spoken a word on the girl's behalf. But the Judge and the Jury were so wise that they lightly treated the girl's deposition, and acquitted the accused, who could not give even a reasonable explanation for what he had done.

The defence witness whose deposition led to the acquittal of the accused was a doctor. We have not the least shadow of a doubt that this doctor knowingly perjured himself in his deposition. His deposition has created the impression in our mind that he is a great liar. He is the officer in charge of the Local Military Hospital, and it is no wonder that he should depose in favour of a soldier.

This doctor deposed that the girl was a virgin up to the time of her examination, and that he had even no reason to suppose that any attempt was made to outrage the girl's chastity. He had discovered no marks of blood in the girl's cloth, and he was of opinion that up to the time of the examination the girl had had no sexual intercourse with any man. To believe the doctor's deposition is to disbelieve the deposition of the prosecution witnesses. If the doctor's deposition is true, then each and every prosecution witness, including Sadayan, had been guilty of perjury, and it must be said that the story of the violation of the girl is false, the statements of those who saw Love catch hold of the girl are false, and the deposition of those who were drawn by the alarm raised by the girl and followed the accused is also false.

The doctor in question expressed his doubt as to whether the dying deposition of Sadayan was genuine. In his opinion, it was a matter of grave doubt whether the deceased had really made any such dying deposition, or whether the

dying deposition had been manufactured by the police authorities. The doctor had, however, to admit that it was not impossible for the deceased to make the dying deposition in question, but that, in the ordinary course of things, the chances were against making it. Here is the report of the *Madras Standard* on this point :—

"Cross-examined by Mr. Grant, the witness stated that it was not quite impossible that the deceased gave a statement, but that, in the ordinary course of things, the chances were against. Assuming that the man was well nourished, he could have spoken."

The officer who had recorded the dying deposition of the deceased was examined and cross-examined. He plainly stated that the deceased, after making the statement, called for water, drank it and then died. Under these circumstances, let the authorities judge what will be the reasonable course to adopt—to believe the doctor and disbelieve all prosecution witnesses, including the officer who recorded the dying deposition, or to believe the prosecution witnesses and disbelieve the doctor? The seven European and the two native jurors declared the accused not guilty without waiting up to the end of the trial!

In our opinion, this miscarriage of justice, this muddle in a trial, will disappoint every one who wishes to see justice vindicated. A cruel murderer has escaped after ravishing a virgin and killing an innocent villager, simply on the strength of the lying deposition of a doctor. No one even cared to question why so many men and women falsely deposed against a stranger? Or a soldier, that is, with whom they had no acquaintance. Alas for this jury! Alas for justice! If such miscarriage of justice, such muddles in trials take place at each step, under British rule, how will people have the courage to live in the country? We humbly and piteously pray to Queen Victoria for making better arrangements for enquiring into such complaints. Let not our prayer be made in vain.

(d)—*Education.*

12. The *Sikshak Suhrid* of the 16th August writes as follows about the new scheme of vernacular education :—

The new scheme of vernacular education.

The new scheme will not only give no help to high education, but will throw great obstacles in the way of the acquisition of their mother tongue by the boys. Many boys will no longer enter a vernacular school, since they will not receive there an education which will be of use to them when they afterwards join an English school.

If it is urged that the education for which the scheme has been prepared affects the children of the lower classes, and not those who aim at high education and should therefore from the beginning join English schools, even then the scheme cannot be supported, for it will be of little benefit even to the children of the lower classes. The practical training which children of the cultivator and artisan classes receive from their parents is of much greater value than the education which they will receive at school under the new scheme. Even under that scheme, the chief object of which is to promote technical education, the boys of the lower classes will have to spend most of their time in the study of Literature, Arithmetic and science, subjects in which they are naturally deficient.

To be of use, the scheme should make separate provision for the education of the boys of the lower and boys of the higher classes in society, prescribing subjects and text-books suited to the capacity and requirements of each class.

To impart education on the line indicated in the scheme will require well-educated and intelligent teachers. It will be impossible to prepare such teachers within two and-a-half years, the time proposed for the purpose by the Committee. The teachers should be required to know not only the method on which they shall have to teach, but also the principle on which that mode of teaching is based. Considering the stuff the present *pathsala gurus* are made of and their education, it will be impossible to train them up to the new standard. The question of the pay of teachers is also a point of vital importance. No teacher can be induced to teach on the new mode on the remuneration which primary school teachers now receive. If want compels him to accept such a poor remuneration, he will not render much valuable service.

SIKSHAK SUHRID,
Aug. 16th, 1899.

There is no necessity of teaching drill to the girls and Euclid's Geometry to the boys of middle schools. It will be enough if the middle school boys are taught how to find the areas of circular, semi-circular, triangular and quadrilateral fields when the lengths of their diameters or sides, as the case may be, are known. The acquisition of Bengali is of the greatest importance to Bengali boys. More time should, therefore, be given them to read Bengali grammar and literature than has been prescribed in the scheme. Agricultural Science should be made a compulsory instead of an optional subject. Much harm will not be done by still further reducing the prescribed quantities of history and geography, than has been suggested in the scheme.

SANJIVANI,
Aug. 17th, 1899.

13. The *Sanjivani* of the 17th August has the following in its third article on the new scheme of vernacular education :—

The new scheme of vernacular education.

Under the new scheme it is proposed to teach science orally in the lower classes of *pathasahas*, the subjects of instruction being the atmosphere, the air, &c. At the present time the text-books on literature taught in those classes contain short lessons on such scientific subjects, and while explaining these lessons, the teachers can say many things to inform the minds of their pupils. It is hard to say whether this will be the case if the oral method only is adopted. The next point to be considered is how far competent and qualified will be the teachers who will be required to give instruction on the oral method. It is admitted on all hands that it is very much more difficult to teach orally than to expound what is written in a text-book. Unless the teacher is one who possesses a complete mastery of science, it is simply impossible for him to so explain it as it may be made intelligible to boys. It is, of course, true that if the truths of science are taught by reference to natural occurrences and by means of illustrations, the pupils can acquire sound knowledge, but the proposed system can and will do no good until a body of properly-qualified teachers are trained up for the work. And until that is done it would be better to continue the existing system of teaching by means of text-books written by educated men and containing statements free from error and inaccuracy.

There will be one text-book consisting wholly of science lessons for the lower primary classes. Of this book 5 pages will be devoted to Botany, 10 pages to Zoology, 8 pages to Agriculture, 5 pages to Physical science, 4 pages to Chemistry, and 8 pages to Hygiene or Domestic Economy. Under the existing arrangements, too, there is one text-book, namely, Bodhoday, Nutan Path or Bijnan Path or some such book, for Lower Primary classes, which contains lessons on Botany, Zoology, Physical Science, Agriculture, Geography and Sociology. It is not clear how Chemistry will be treated of in such a small primer. Of course, scientists will deserve great praise if they can improve the character and quality of such primers.

Under the existing system a separate book on Hygiene is prescribed for all the examinations, from the lower primary to the middle vernacular, Saral Sarir Palan and Swaysthyer Upay being the text-books appointed for the lower primary test. It is now proposed to substitute for this arrangement the introduction of lessons on Hygiene in the proposed science text-book. We firmly protest against the proposed change. In this disease-ridden province of Bengal and among a people like the Bengalis, so utterly ignorant of the laws of health, a more extensive study of the science of Hygiene is absolutely necessary. Nothing will be gained by an enumeration extending over only 8 pages of a text-book of the fundamental principles of the science. Who does not know that pure water should be used? But it is only if people can be carefully taught by means of various illustrations how water is rendered impure, what the injurious consequences are of the use of impure water and how a pure water-supply can be maintained, that they will direct their attention to the subject and find it possible to gradually get rid of their old ideas and notions. Hygiene has now been taught in the vernacular schools in Bengal for 30 years, still the Bengalis are found perfectly apathetic in the matter, and cherish most erroneous ideas. Under these circumstances, this indirect abolition of Hygiene, as a subject of study, can never be justifiable. A mere enumeration of a few principles of the Science of Health along with lessons on other subjects would have very nearly the same effect as an utter elimination of the subject.

tion of that science from the curriculum of vernacular education. We, therefore, recommend that the present practice of teaching a separate text-book on hygiene should be left undisturbed. It is, of course, desirable that there should be better text-books on this subject, and that they should be written in simpler language.

In the upper primary and middle vernacular classes also, the same "hodge-podge" of a science text-book will be taught. Under the existing arrangements the teaching of science is begun from the upper primary classes, easy books on Physical Science, Agriculture and Hygiene being read in those classes, and higher and more stiff books by boys reading for the middle vernacular test, while Botany and Chemistry are optional subjects. We were so long under the impression that it was owing to this multiplicity of subjects that the boys were unable to master any one of them. But we now see that while that multiplicity is going to be added to, every one of those subjects will be so briefly disposed of that it will be simply impossible for the students to acquire any knowledge whatever. They will only learn by rote certain set rules and maxims on a variety of subjects. This smattering of knowledge, this superficial acquaintance with a multiplicity of subjects, can neither increase one's information nor help one in earning a livelihood. Such education will, therefore, prove perfectly infructuous.

An Agricultural Primer was appointed a text-book, because it was considered necessary to teach agriculture to pathsala boys. How they can be expected to acquire a knowledge of that subject by reading only eight pages of agricultural lessons is what passes our comprehension. The public had heard of a proposal to establish agricultural schools in different parts of the country for the education of the sons of agriculturists. Is this the way the proposal has been given effect to?

What will be gained by teaching science in this way? Will the knowledge of science that will be acquired by the passed students of the vernacular schools be of any help to them in earning a livelihood? To what profession or industry will they betake themselves after reading five pages of Chemistry, ten pages of Physical Science, and eight pages of Agriculture? The boys will gain nothing by such a course of study, nor will it help them in the least in prosecuting their further and higher studies in an English school. Consequently, there will be no inducement to the people to obtain such education. The present pathsala education comprising, as it does, instruction in zamindari and mahajani accounts, mensuration and surveying, is better than that now proposed; for the recipients of that education are enabled by it to earn a livelihood, while it is also of great help to them in prosecuting their further studies in English schools.

Instead of imparting such worthless instruction in a variety of scientific subjects, it would be doing a real good to the boys if arrangements were made for teaching them Hygiene, Agriculture and Physical Science on a more extensive scale. Though the pathsalas are attended by boys belonging to other classes of society besides the children of agriculturists, and though it is not very proper on that account to prescribe agriculture as a subject of study in those institutions, still it would be well for every body in this agricultural country to possess a general knowledge of agriculture. We, therefore, advocate the teaching of agriculture in the pathsalas of Bengal.

14. The *Basumati* of the 17th August has the following with reference to the proposed establishment of a "Rajkumar College" in Bengal:—

BASUMATI,
Aug. 17th 1899.

The proposed Rajkumar College College" in Bengal:—

Is there an aristocracy worth the name, in our country? There is no synonym for aristocracy in Bengali. Dinajpur, Nator, Burdwan and Krishnagar—these are the few aristocratic families in Bengal. Cooch Behar and Tippera are the only two Tributary States. Are these families the only aristocratic families? Since the introduction of the permanent settlement any one who amasses wealth can become a zamindar. Is each and every zamindar an aristocrat? The law of primogeniture is not in force among our zamindars. If a zamindar has seven sons, his zamindari, if it survives a revenue sale, is sure to be divided and subdivided. The heirs of such a zamindar will be landless zamindars. A Rajkumar College is possible in Rajputana, because there is feudal tenure in Rajputana, there is something

like the law of primogeniture, and the law that none but a Rajput can be a Raja or a Thakur. But in Bengal anybody and every body can become a zamindar, without any distinction of caste or creed, and any zamindar with an annual income of more than a lakh can pass for an aristocrat. As for titles, they are as cheap as blackberries. In these days a pleader, even a landless author, can become a Raja. Nay, any one and every one from a Brahman down to a Pôd or a Chandal can become a Raja or a Rai Bahadur. Who is then an aristocrat? To tell the truth, in Bengal there is no nobility in the sense in which that term is understood in Europe or in Rajputana. There can be no Rajkumar College in a country where one's estate can any day and every day be brought under the auctioneer's hammer. In Bengal, he who is a Rajkumar to-day may be reduced to beggary to-morrow. What about the scions of the old aristocratic families of Bengal, of the families of Raja Sitab Roy, Raja Raj Ballabh, and Raja Nanda Kumar? Will they be called aristocrats now? There can be no aristocracy, no Rajkumar College, in a country where a zamindar has to pay his respects to every Government officer from the Viceroy to the red-turbaned constable, where even a Raja must go to law to realise even a small rent from a recalcitrant raiyat, where even a Maharaja Bahadur may run the risk of being prosecuted for defamation by rebuking even a Chandal, and where all the zamindars are puppets in the hands of District Magistrates. Raja Sasisekhareswar is a Raja, but the honour due to his being a Brahman is a separate thing—a rich possession. Will he allow his children to be brought up in the Rajkumar College hostel along with the children of non-Brahman zamindars?

DAINIK CHANDRIKA,
Aug. 18th, 1899.

The new scheme of vernacular education.

15. The *Dainik Chandrika* of the 18th August says that though the Committee which was appointed to draw up the report on vernacular education, was composed of men who were all educational officers, it contained not a single member, except Mr. Pedler and Rai Radhika Prasanna Mukerji Bahadur, who knew anything of lower education. It is not easy to see why men who have special knowledge of vernacular schools and the system of vernacular education were not preferred to the members who were appointed.

The system of education proposed by the Committee will not be an unmixed good. If a change in the existing system was necessary, as all things require change with time, the Committee should have carefully considered if change of so radical a nature as they have proposed was really called for. The time, too, which has been allowed for the introduction of the change is too short. Three years will be too short a time for the purpose.

The way in which Government has set about making the innovation, is not the right way to make it. What it should do is to appoint a commission, which will take the opinions of Inspectors, Sub-Inspectors, and experienced pandits of schools. The Government has invited the opinion of the public on the proposed scheme. But what can the public in general know of the specialties of lower education? If any change is to be made, it should not be made without consulting men whose hair have turned grey in conducting lower education. The proposed commission should be asked to submit a report, and the suggestions made therein should be accepted and carried out.

It is not denied that a change has become absolutely necessary in the system of lower education. The text-books now read in the Primary and Middle Schools are not at all suited to the capacity of young boys like those who read in those institutions. The subjects, too, are too many for boys of their tender age. Some change is therefore necessary, but not a radical and wholesale change like the one proposed.

16. The *Hitavadi* of the 18th August has the following on the new scheme of vernacular education in continuation of what it wrote on the same subject in the preceding issue (*vide* Report on Native Papers for the 19th August,

1899, paragraph 18):—

The Committee has prepared a full and exhaustive science syllabus, but has not prepared any such syllabus for History and Geography. As for History, it has satisfied itself with only recommending Lee-Warner's "Citizen

of India" as a model for a History and Geography primer. But a book like "Citizen of India" is not a fit text-book for a young Bengali boy. The book deals with many political questions, and contains facts and figures about the revenue, public works, and many other things connected with the Indian administration. The book, to tell the truth, is too stiff for young Indian boys. The historical text-books, which are read in the Vernacular Schools of Bengal, are far better than Lee-Warner's book.

The Committee recommends the holding of examinations under the new system in 1902. "*Veni, vidi, vici*"—said Caesar. Mr. Pedler's Committee considers it as easy to bring about a revolution in the existing system of vernacular education. The mere laying down of an exhaustive syllabus or a mere preparation of separate manuals for students and teachers would not at once increase the industrial prosperity of Bengal. Bengal is neither Ireland nor Germany. What has been done in Ireland or Germany cannot be done all at once in Bengal. It is true that science has promoted the industrial prosperity of Europe, but science requires the assistance of money and skilful training to be useful to society. An efficient scientific education is a costly affair, and no scientific training will be of any account without the help of skilful teaching and a liberal expenditure of money. Those who have not taken these facts into their consideration before venturing to place Bengal on the same level with Ireland and Germany are, indeed, extremely rash and audacious.

It appears from the Administration Report of 1897, that the population of Ireland in that year was 4,557,631, and the number of schools was 9,057 with 798,971 students on the rolls. The expenditure incurred in that year on account of primary education, amounted to Rs. 207,99,225, giving an average expenditure of Rs. 32 for each student. This is the case with Ireland. But just compare Ireland with Bengal. According to the Bengal Administration Report for 1897-98, the population of Bengal is 73,043,697, and there are 47,589 primary schools with 1,201,692 students on the rolls. The expenditure incurred on account of primary education in such a vast Province as Bengal amounted to Rs. 9,25,160, giving an average of Re 1.4 for each student of the upper, and 9 annas for each student of the lower primary schools. The population of Bengal is sixteen times as much as that of Ireland, and yet the expenditure incurred on account of primary education in this Province is one-twenty-third of the expenditure incurred in Ireland for the same purpose. The Irish schools possess all necessary scientific apparatus for the teaching of science and well-stocked gardens for the teaching of agriculture. In Irish schools there are different teachers for the teaching of different subjects, who are educated according to the best method of education. But in spite of all this—in spite of the scientific apparatus and educated teachers and approved method,—the system of primary education in Ireland has not yet been placed on a perfect basis. There are still defects in the system of education, imperfections in the scientific apparatus collected for the purpose of teaching science. The reports of Inspectors prove this. One Inspector, for instance, plainly says that the Kindergarten system has not been introduced into the infant schools in his division partly for the want of efficient and experienced teachers and partly for the want of money to meet the necessary expenditure. All this appears from the report on primary education in Ireland for 1897-98.

In Ireland, reading, writing, Arithmetic, spelling, grammar, geography and agriculture are all compulsory subjects in the primary schools. Vocal music, drawing, Kindergarten, Hygiene, Geometry, Mensuration, Algebra, Physical Geography and Botany are optional subjects. The Government has cited the example of Ireland in connection with the new scheme of vernacular education. But it is clear from the educational reports of Ireland that in that country literature, grammar and geography have not been sacrificed on the alter of science. But Mr. Pedler's Committee has proposed the practical abolition of literature, grammar, history and geography. In Ireland, drawing, Kindergarten, &c., are optional subjects, whereas in Bengal, drawing, Kindergarten, Physical Science, Chemistry and Agriculture have been made compulsory subjects of study. The annual expenditure incurred on account of primary education in Ireland is over two crores of rupees. In Bengal it is no more than

nine lakhs. Mr. Pedler's Committee, to use a metaphor, has proposed to water the Sahara with a drop of water.

In a smaller country than Bengal and with a much larger expenditure, the Kindergarten system has not produced good results. It is not, therefore, reasonable to expect that in a larger country than Ireland and with a much smaller expenditure, the system will produce satisfactory results. Not only in Ireland, but also in other countries of Europe and in America, a large expenditure is incurred on account of primary education. Germany annually incurs an expenditure of Rs. 16,66,50,000 for this purpose, Russia Rs. 17,50,00,000 and the United States of America Rs. 57, 66, 00,000. There can be no comparison between Bengal and any of these countries. The Kindergarten system has produced good results in Germany, but not without a large expenditure. In respect of expenditure, Bengal differs from Germany just as a drop of water differs from a large ocean. The citing of the examples of European countries, therefore, in connection with the new scheme of vernacular education does not raise in our mind any very great hope about the future prosperity of Bengal. This system, if hastily introduced into this country, will no doubt lead to evil consequences, not only for the want of qualified teachers, but also for the want of money.

It is not expected that the three means suggested by the Committee for the carrying out of the new scheme will produce the desired results. Low-paid *gurus* cannot be expected to impart a scientific education to the students. Manuals may be prepared for their special use, but the *gurus*, with their limited education, will not be able to master them. Nothing but a costly and efficient training by experts will qualify teachers for the imparting of education under the new system. No wise husbandman would expect a land lying fallow for years to at once yield a bumper crop. You must wait for some time before you can expect a bumper crop from this uncultivated soil. So, you should wait years and years more before you can expect to see Bengal fit for the introduction of your new scheme of education.

Mr. Pedler's Committee proposes to revolutionise the existing system in two years, but those who are acquainted with the state of things in the country would say that it would take an age to remove the obstacles in the path of introducing the new system into this country. Without necessary expenditure of money, the new system is not expected to produce any good results. The teaching of science without scientific experiments will be useless. To make young boys understand the principles of Science, scientific experiments should be skilfully performed, and this cannot be done without the help of good scientific apparatus. Skilful teachers as well as skilful experiments are necessary for the purpose of teaching the students how science can be practically applied. If this is not done, the attempt to develop the student's intellect instead of his memory will prove futile.

The evil of the cramming system, which has been condemned over and over again, and the abolition of which is the object of the Committee, will only be accentuated under the new system. The system of making the boys repeat their lessons aloud in response to the head boy of the class, which was in vogue in the schools of Calcutta when English education was first introduced will most probably be revived by the *gurus* in their pathsalas if the new system is brought into operation. It is thus quite clear that the new scheme will not only militate against the study of literature, history, geography and Arithmetic, but will also be highly unsuited to the boys of this country. It will also be an obstacle in the way of the poor gaining a livelihood. To the poor, art and industry will be of no service on account of their poverty. To give them a scientific and technical education will also be a costly affair. Want of money will seriously impede the success of the new scheme of education.

But this is not all. As we have already shown, there will, under the new system, be a break in the continuity of education. At present, students go to English schools after passing the middle vernacular or the Middle English Scholarship Examination, and a poor meritorious boy who can secure a vernacular scholarship is enabled thereby to prosecute his studies in an English school. The new system will make this practically impossible. Poor people will thus be rendered quite helpless, and will be deprived of all means of livelihood. But those who are better off will send their boys to English schools, and will

try their best to found such schools. The number of English schools will thus be increased and the number of vernacular schools will be diminished.

17. The same paper writes as follows:—

A complaint in connection with the Sanskrit Title Examination.

Our correspondent again writes:—

A few students of Pandit Srish Chandra Tarkatirtha

sabha pandit of the Raja of Narajol passed the first

and the second Sanskrit examination held in the Ghatal Sanskrit Samiti circle. No reward, however, was received by Tarkatirtha, while another pandit, who passed fewer students and whose successful pupils scored less marks, received a stipend. Upon this Pandit, Srish Chandra submitted an application to the Principal of the Sanskrit College, wanting to know the reason of his being deprived of the reward. The Principal replied that Ramendra Nath Bhattacharyya, one of the successful pupils of the petitioner, had stated in his application sent through the Secretary of the Ghatal Sanskrit Samiti, that he had been a pupil of the petitioner for six months only, and this was why no reward was granted to the petitioner.

Upon this, Pandit Srish Chandra demanded an explanation from the Secretary of the Ghatal Sanskrit Samiti, and the Assistant Secretary informed him that no such application, as the one referred to in the Principal's letter, was sent through the Samiti. Pandit Srish Chandra again submitted an application to the Principal, conclusively proving that Ramendra Nath was his pupil for full one year, and that he was, therefore, entitled to a reward. But Nilmani gave him a shuffling reply. He wrote that, in pursuance of the report of the Secretary of the Ghatal Sanskrit Samiti, rewards had already been distributed and the results already gazetted. No steps could now be taken to undo what had been done in pursuance of the letter of the Assistant Secretary.

Tarkatirtha next applied for and obtained a copy of the report of the Secretary of the Sanskrit Samiti, in which Ramendra Nath's period of study was entered as "one year" in words, and not in figures. Pandit Srish Chandra again wrote a letter to the Principal of the Sanskrit College, enclosing the copy of the report. But this time Nilmani remained silent to the great surprise of Pandit Srish Chandra. What an argument! When the results had been gazetted, the question could not be re-opened. Should not he be punished through whose fault the results were wrongly gazetted?

18. The *Dacca Gazette* of the 21st August has the following in continuation of what it wrote in the preceding issue on the new scheme of vernacular education (*vide Report on Native Papers* for the 19th August, 1899, paragraph 20):—

In paragraph 26 of their report the Committee write:—"The number of pages of text-books gone through by a candidate for a middle scholarship under existing arrangements is about 1,400, and the cost of the books is about Rs. 6, while under the scheme here set forth, the number of pages will be five to six hundred and the cost Re. 1 to Re. 1-8. In addition to this, drawing appliances, costing about 8 annas to each pupil and Re. 1 to the school, will have to be provided." This reads very well, but its effect will be injurious. Let us illustrate this. In every year, the school remains closed for about three months and-a-half. A student has, therefore, to read no more than $2\frac{3}{4}$ pages per day. But the course for the vernacular examination is read for two years, and a student has, on this calculation, to read no more than a page and-a-half. Now, of the course, Grammar, Geography and Geometry are not read every day. Of the remaining subjects, only a few words and terms are to be got by heart. The age of a candidate for the Entrance examination and the age of a candidate for the Middle Scholarship examination are almost the same. But the former has to read more subjects than the latter. Is it too much for a candidate for the Middle Scholarship examination to read one page and a half written in his own mother tongue? If he cannot read even this little, what is the use of reading anything at all? It is, therefore, neither necessary nor advisable to curtail the course of study. Again, during the long vacation a student is not required to remain idle. He has then ample leisure at his disposal to revise his old lessons and commence new lessons as well. A little effort may also curtail the existing length of the course for the middle examination. As for the reduction of the cost of text-books, neither the authorities nor the Committee were requested to discuss this question. The Committee were not appointed to

HITAVADI,
Aug. 18th, 1899.

DACCA GAZETTE,
Aug. 21st, 1899.

reduce the cost of text-books. The expenditure incurred at present on account of the text-books is a necessary and indispensable expenditure. Education has become costly in these days, and vernacular education is comparatively cheap. The Committee may adopt many other means than the one recommended by them to reduce the cost of vernacular text-books. But they have invented such an easy method of reducing this cost, that we feel pained even to state all our objections against it. If a man proposes to abolish the cost of education by abolishing education, will the Committee praise his intelligence?

Let us now see how the course suggested by the Committee is to be studied. On the above calculation, a student will have to read $13\frac{1}{2}$ lines per day in order to finish the new course in two years. Or, in other words, he will have to read two and-a-half lines of each of the five subjects recommended by the Committee. Let the authorities judge whether it is advisable to require the student to read so little of his mother-tongue.

In paragraph 2 of their report the Committee write:—"The first stage of the present instruction in a *pathsala* is for the children to be made to sit as still as they can, anything like activity being sternly repressed, while they have to repeat hour after hour ordinary multiplication and other tables for the purpose of committing them to memory." True. But is this defect due to the text-books, or their subject-matter, or the method of instruction? Should the fault of the teacher be fastened on the text-books or the system of instruction? Will it be advisable to entrust the existing teachers, who cannot satisfactorily teach according to the present system, with the task of imparting instruction according to the new system with its Kindergarten and object lesson? We sincerely wish that the new system of education were introduced in the lower classes of the vernacular schools. But you must first prepare teachers qualified for the purpose. There is one thing more to be taken into our consideration. The English boy learns discipline, manners and courtesy at home before he goes to school. Not so the Bengali boy. He quarrels and fights and makes a row wherever he goes. He is innocent of discipline. The *pathsala* is generally housed in a spare room lent by a generous house-owner. In this room one solitary *guru* has to teach 30 to 60 boys—all innocent of discipline and all quarrelsome bent. The Government reward to the *pathsala* does not amount to more than Re. 1 or Rs. 2 a month, and the *guru* has to depend on the fees paid by the students. He has to keep the boys under control, and to keep their guardians as well as the owner of the room in which he holds his classes, in humour. This is the condition of a village *path-sala*. Will it not be a rash policy to try to reconstitute it on the model of an English or a Calcutta school?

"Speaking generally," observe the Committee in the same paragraph, "the lowest class of a lower primary school now works for about seven hours a day." In our division, a *pathsala* class does not sit for more than five hours, including the leave for tiffin. A class may sit for six or seven hours when a *pathsala* works both morning and evening. But what is the harm in doing this? In our part of the country hours are not devoted to the repetition of arithmetical tables.

"The present system," write the Committee in paragraph 3, "little conforms to the principles formulated in the Government letter, which lays down in precise terms that the education required is intended more to develop the minds of the boys than to strengthen their memories and to train the powers of observation and develop the power of the hand and eye." This is no doubt a very good proposal, and it cannot be gainsaid that in the lower classes the boys should be given occupations which will exercise their limbs and give them a practical training. But is the following conclusion of the Committee justified:—"Hence it is clear that the orders of Government can only be carried out by making a drastic change in both methods and subjects, even from the very lowest or the infant stage of education"? Why find fault with the existing system of education? It is the method of instruction which is at fault. Nothing is more desirable than the training of the powers of observation and the developing of the power of the hand and eye. But all this requires cultured teachers—teachers of superior education. You may write lengthy volumes for the instruction of the existing lower teachers, but with their education they will not be able to grasp the contents of these volumes. The Committee seem to have confined their attention to the English system of education. They do

not seem to have paid any attention to the educated teachers of England, the cost of education in that country, and the furniture and appliances of its schools. In their zeal to place the lion's cubs and the fox's cubs on the same educational footing, the Committee have proposed to strangely and unnecessarily circumscribe the acquisition of knowledge.

In paragraph 4 the Committee thus point out the two leading principles which appear to be accepted in Europe as a sound basis for the education of early childhood :—

"(1) The recognition of the child's spontaneous activity, and the stimulation of this activity in certain well-defined directions by the teachers.

(2) The harmonious and complete development of the whole of the child's faculties.

The teachers should pay special regard to the love of movement, which can alone secure healthy physical conditions, to the observant use of the organs of sense, specially those of sight and touch, and to that eager desire of questioning which intelligent children exhibit. All these should be encouraged under due limitations, and should be developed simultaneously, so that each stage of development may be complete in itself."

We cannot help thanking the Government for this noble desire to properly and practically educate our children. But will the existing staff of lower teachers in the vernacular schools be able to understand or appreciate the principles of education enunciated by the Committee? To give effect to their scheme, the Committee ought to have, as its foremost duty, at first tried their best to devise means for the preparation of qualified teachers. But instead of doing this, they have proposed to abolish the existing text-books which are, in our present condition, the only source of knowledge to our children.

Kindergarten and object-lessons are no doubt two desirable systems of education. But where is the agency to give effect to the new scheme? Educated teachers will demand high salaries. Teachers in name will not do. They must possess an insight into the subjects they are required to teach. Everybody surveys the heaven with its millions of stars. But there is a good deal of difference between a Bhashkaracharyya's and a Syama Muchi's manner of surveying it.

19. The *Prativasi* of the 21st August says that those students who pass

The agricultural students in the Sibpur Engineering College.

the agricultural examination from the Sibpur Engineering College are sent for practical training to Dumraon, Cuttack or some other distant place.

There they have to serve for nine months as apprentices to Deputy Collectors or Sub-Deputy Collectors. But, though they have to live nine months in an unknown place far from home, they are allowed no stipends by the Government, but have to live at their own expense. And after all this expense they are not sure that they will get any service under the Government. Many students, too, are not so well off as to be able to bear the expenditure necessary for the nine months' apprenticeship. Many are not willing to incur it in the absence of any definite prospects. Under these circumstances, if Government is not willing to grant any allowances to these students, it should, at least, post them for practical training to places convenient to them, for instance, to places where they have relatives.

It is absolutely necessary that the students who pass the agricultural examination should be given clearly to understand the nature of their prospects. The hard struggle for existence in this country arises principally from the fact that those young men who receive a technical education find no field for employment, because the capitalists of the country own no large farms or factories, in which these young men can be employed. It is, therefore, idle for Government to lecture the youth of this country on the necessity of technical education, so long as it cannot show the young men who receive such education the way to earn a livelihood. Many young Indians are now going to England or Japan for technical education. But has any one ever cared to enquire how these men are to earn their livelihood when they return to their country with their newly acquired knowledge? Most of them are poor and depend upon other people's charity for education. It is impossible for them to utilise their knowledge by starting any business on their own account.

PRATIVASI,
Aug. 21st, 1890.

(e)—Local Self-Government and Municipal Administration

MURSHIDABAD
HITAISHI,
Aug. 16th, 1899.

20. The Murshidabad *Hitaishi* of the 16th August has again heard complaints that medical advice is not given to all the patients who come to the Berhampore Charitable Dispensary.

The Berhampore Charitable Dispensary to be treated for their ailments. Even patients coming from distant mufassal villages have been refused advice at the dispensary. The Civil Surgeon has no right whatever to act in this way. His duty consists in seeing that the patients who come to the dispensary are properly lodged, treated and fed, and making all necessary arrangements for the purpose. If he wants anything for the proper management of the dispensary, he is to write to the authorities. It is for the authorities to judge, therefore, how far the Civil Surgeon acts within his right in making rules as to the class or classes of patients to be treated there. That officer, moreover, has no means of judging of a man's pecuniary circumstances. Every one who is clothed in a clean dress is not a rich man. Every *bhadroluk*, rich or poor, puts on clean clothes when he goes abroad.

The largest portion of the cost of maintaining the dispensary is borne by the Municipality. The Municipality, therefore, has a strong voice in its management. But, unfortunately, though the Commissioners are aware of the complaints made in this paper, they have not done anything to put matters right. If they fear the displeasure of the Civil Surgeon, it is better they should resign than remain on the municipal Board simply to grace it with their presence. It is hoped the Magistrate will make an enquiry into the management of the dispensary and do what he thinks necessary to set it right.

BASUMATI,
Aug. 17th, 1899.

21. The *Basumati* of the 17th August writes as follows:—

The charge of corruption against the Municipal Commissioners of Calcutta. With reference to the charge of corruption preferred against some Municipal Commissioners of Calcutta, the Hon'ble Mr. Oldham is reported to

have said in the heat of the moment that it was a native gentleman who is responsible for the Government holding such an opinion about some Commissioners of the Calcutta Municipality. Now, it appears that it is one of our own countrymen who has defamed us behind our back, has lowered us in the estimation of the Government. We, therefore, repeat our advice. Do not press the Government for the names of the Commissioners whom it believes to be corrupt. If you have felt insulted, if you think that your honour has been wounded, resign in a body. Those against whom the Government ventures to prefer the charge of corruption should not sit on the Municipal Board as the representatives of the rate-payers.

(g)—Railways and communications, includiny canals and irrigation.

HITAVADI,
Aug. 18th, 1899.

22. The *Hitavadi* of the 18th August writes as follows:—

The Aranghata railway case. Narayan Das Pal, Assistant Station-master, and Suryya Narayan Kar, Signaller, Aranghata station, Eastern Bengal State Railway, were, on the 11th August last, prosecuted for outraging the chastity of one Sadu Vaishnavi. An attempt is being made to engage the services of able pleaders and barristers on behalf of the defence, but no such attempt has been made on behalf of the complainant. The railway authorities do not appear to take an active interest in this case. In the Bongong case, the Bengal Central Railway authorities have won the thanks of the public by engaging a pleader to conduct the case on behalf of the ill-treated woman, and we wish to see the authorities of the Eastern Bengal State Railway to take as active an interest in the Aranghata case. We hope they will not fail to make satisfactory arrangements for conducting the case on behalf of the complainant.

HITAVADI.

23. The same paper writes as follows with reference to the coming Railway Conference:—

The coming Railway Conference. Lord Curzon's proposals are no doubt reasonable. We are, however, sorry that no proposal has been made for taking representatives of the native community on the committee. The Government should be as ready to remove the wants and grievances of the native community as to promote the interests of the mercantile community.

24. The *Samiran* of the 23rd August says that it will be all very well for the Railway conference, which is about to sit, to consider the question of facilities to be given to merchants, theatrical parties, &c., for railway journey by a reduction of fares in their case. But it is time that the conference also took into its consideration the wretched condition of the subordinate railway employés.

SAMIRAN,
Aug. 23rd, 1899.

Grievances of subordinate railway employés.
by a reduction of fares in their case. But it is time that the conference also took into its consideration the wretched condition of the subordinate railway employés. Ill-treatment of passengers by railway employés is so common because those employés are not themselves respectable men and do not, therefore, know how to treat respectable people. The pay and prospects in railway service are not such as to induce respectable men to enter it. And the hard work and ill-treatment by superiors to which railway employés are subjected positively deter respectable people from seeking service under railway administrations. Here are some of the grievances of native railway servants:—

- (1) Summary dismissal or fine on the slightest fault;
- (2) Absence of provision for old age, when an employé becomes unfit for active service;
- (3) The necessity of being obsequious, not only to every European but also to everybody who wears European dress and to all superior officers;
- (4) Excessive labour and punishment on the slightest omission;
- (5) Difficulty of getting leave even on most urgent private affairs;
- (6) Absence of prospect, no one having any expectation of promotion who has no patron at the head office to back him;
- (7) Responsible work on miserably poor pay.

It is a serious reflection on the Government that even the employés on railways under State management labour under the above grievances and are often summarily dismissed in defiance of all Government rules regulating the dismissal of its officers. It is the employés on the Eastern Bengal State Railway who are the loudest in their complaints. Considering the increase in railway revenue which has taken place of late years, it is but just that the salaries of subordinate railway servants should be enhanced. Such enhancement of salary would make them do their work with greater zeal and alacrity.

It is hoped the ensuing Conference will take the case of these railway servants into its consideration.

25. A correspondent of the same paper complains that the third class carriages which run on the Hooghly Naihaty branch of the East Indian Railway are mostly shaky and cause great inconvenience to passengers during bad weather. The practice of putting third class carriages behind goods wagons also causes inconvenience to passengers, because by such an arrangement the third class carriages remain beyond the platform.

SAMIRAN.

(h)—General.

26. The *Sanjivani* of the 17th August cannot say if the introduction of a gold currency in a poor country like India will lead to the prosperity and happiness of its people. But a gold currency will enable the English people to invest a large capital in Indian railways and take away large amounts from the country in the shape of interest, thereby increasing the poverty of the Indians.

SANJIVANI,
Aug. 17th, 1899.

The proposed gold currency for India.

27. The *Hitavadi* of the 18th August writes as follows:—
The plague in Calcutta. When Major Green was the chief plague doctor, plague had almost disappeared from Calcutta, two or three cases of plague being reported at the interval of four or five days. But since Major Deare has become the chief plague doctor, there has been a recrudescence of plague in Calcutta. Has plague really regained its strength, or are some non-plague cases being reported as plague cases? This sudden recrudescence of plague is being naturally viewed with suspicion. We request the authorities to make an enquiry into the matter. It is not just to waste our money in order to pay the plague doctors.

HITAVADI,
Aug. 19th, 1899.

28. The same paper complains that the *mandals* employed in the survey service in the Barpeta subdivision of the Kamrup district of Assam are not being regularly paid. These men are paid at the rate of Rs. 8 or Rs. 12
A complaint in connection with the Assam survey.

HITAVADI.

per month. They have to work even on Sundays and are fined two or three rupees almost every month. They have not been paid since November, but they are often required to perform the duties of a *tahsildar*. If any of them fails to be present, a peon is sent to bring him, and he is fined one rupee, which is paid to the peon. The pay of these *mandals* is sent to them by post, and they are made to pay the money order commission.

HITAVADI,
Aug. 18th, 1899.

29. The same paper writes as follows with reference to the attempted suicide of one Nathu in Rawalpindi:—

A sad case of attempted suicide. There is no doubt that this case reflects great discredit on the Commissariat officers. The authorities ought to hold an enquiry into the matter. This case also shows how the Commissariat Department is managed. The man who attempted suicide lost his leg in the service of the Government. Is it not a great discredit to the Commissariat authorities that they treated him so shabbily?

HITAVADI.

30. The same paper has the following with reference to Lord Onslow's reply to Lord Stanley's question in the House of Lords on the oppression by European soldiers in India:—

We cannot accept Lord Onslow's explanation as satisfactory. Lord Onslow tried to contradict Lord Stanley on the strength of the report of cases tried in military courts. But a little enquiry would have informed the Under-Secretary of State for India that the cases of outrage and oppression committed by European soldiers out of the barrack limits are not tried by military courts. If Lord Onslow had called for a return of such cases from the Government of India, he would have come to know whether oppression by soldiers is increasing or not and whether the number of such cases of oppression tried by military as well as non-military courts is or is not on the increase. To give a shuffling reply does not reflect any credit on the Government.

HITAVADI.

31. The same paper complains that the Mahespur post-office in the Jessore district is not always kept open, and post-cards and postage stamps are not always available, while money-orders are not attended to even when the post-office is kept open.

III.—LEGISLATIVE.

BASUMATI,
Aug. 17th, 1899.

32. The *Basumatî* of the 17th August has the following:—

The Calcutta Municipal Bill. When the Governor-General in Council has finally decided the question, it will not only be useless but also injurious to say anything against the Calcutta Municipal Bill. The Viceroy and his Council have nothing to do directly with the constitution and administration of the Calcutta Municipality, and no one can, therefore, impute partiality to them. They have acted according to the dictates of their own conscience, and have done what they felt it their duty to do. Their decision may not be acceptable to this party or that party, but there can be no doubt that they have arrived at their decision after mature and careful deliberation. It must, of course, be nevertheless admitted that even sages may err.

There are many among us who think that the Viceroy's decision has destroyed the principle of local self-government. We do not think so. No one will say that self-government is confined to one, and only one form. There are various ways, various methods, various forms, of self-government. If the existing system of self-government cannot be changed or modified even with a view to improve our present condition, then it is no self-government which we enjoy; it is subserviency to a *form*, to a barren system. The Bill in question no doubt changes the existing form of self-government; it does not destroy its principle.

There is nothing in this world which is likely to be unanimously accepted, and it is not expected that the Viceroy's decision will be unanimously accepted by the public. One measure may create more discontent than another, and we cannot as yet say whether the measure in question will cause dissatisfaction more than satisfaction. But whatever may be, the result of the measure, we are bound to accept it. Agitation at this stage will be worse than useless. Let us hope that the measure will improve the sanitation of Calcutta and increase the convenience of its residents.

We cannot help thanking our sympathetic Lieutenant-Governor for the plain, sincere manner in which he expressed his opinion on the Bill at the last meeting of the Council. He plainly said that Lord Curzon had changed the municipal law of Calcutta more than Sir Alexander Mackenzie proposed to do. Not only we, but the Lieutenant-Governor also has been disappointed. But let that be. Let us accept the inevitable. Let the measure be passed, and let us watch the working of the Calcutta Municipality under the new measure. If its working prove to be defective, we shall not fail to call upon the authorities to amend the new system again.

The proposal to carry the agitation against the Bill into England is not wise. Those who have made this proposal say that it was agitation in England which led to the repeal of Lord Lytton's Vernacular Press Act. Nothing could be more erroneous than this opinion. The repeal of the Vernacular Press Act was not due to the agitation in England. That Act would have been repealed even if there had been no agitation. The Act was passed by a Conservative Government, and a Liberal Government was bound to repeal it to justify its existence. The Act, moreover, was against British instinct, and was bound to be repealed. But no such thing has been done in the present case. The Press Act destroyed a principle, the Municipal Act has only changed a form.

33. The *Samay* of the 18th August writes as follows:—

The Calcutta Municipal Bill. The Calcutta Municipal Bill, with the amendments it has received at the courteous hands of Lord Curzon, will completely deprive the rate-payers of Calcutta of even the small measure of local self-government which they hitherto enjoyed. The Government is determined to take away from them the privilege which it was kind enough to grant them in the past. Nothing can move it from the resolution it has taken. It has trampled upon every representation the people of Calcutta submitted, and is compelling them to admit that the proposed change in the law has become a necessity and will be beneficial, as if the English found it impossible to rule the country without depriving the Calcutta rate-payers of their small privilege. The Lieutenant-Governor, the Viceroy and the Viceroy's master, the Secretary of State, are all determined to pass the Bill; and according to report, they will make no more change in it. You may cry as loud as you can. It will avail nothing. The Bill will surely be passed, not at some distant time, but soon—even before the next Durga Puja. When Government is so strongly determined to pass it, what will our agitation and representations avail?

The Bill will be passed, to be sure. But if Government had made up its mind, what was the necessity of the farce of consulting public opinion about it? If you knew that you would not listen to any argument of ours, that you would give no reasonable reply to our protest, that you would force the Bill through into law, where was the necessity of allowing so much useless controversy on it, especially when we, your submissive and loyal subjects, are bound to submit to whatever you please to do? We know and admit that the Government can do as it likes. In regard to the present Bill, it is actually doing as it liked to do. If it had told its mind in so many words before, much time and talking would have been saved. Our consolation would have been that we were bound to carry out the wishes of the rulers.

34. The *Hitavadi* of the 18th August has the following:—

The Calcutta Municipal Bill. The last Act of the municipal drama has been enacted. Reasoning and prayer have both been in vain, and the Bill will soon be passed into law. Whatever may the meaning of self-government be, the powers which were so long in the hands of the people will now disappear. To tell the truth, a law more rigorous and injurious than that proposed by Sir Alexander Mackenzie is going to be forged for us. Sir John Woodburn, Lord Curzon, and the Secretary of State are all against us. In their opinion, what is being done, is being done for our good. Our cry, therefore, is a cry in the wilderness. When the Government is determined to act arbitrarily, all our efforts are destined to fail.

A truth plainly told often proves offensive, and we, therefore, ask Lord Curzon's pardon. What is the use of advancing arguments to defend a measure which the Government is determined, with brute force, to force upon us? We are compelled to accept everything. It is useless to waste our time on

SAMAY,
Aug. 18th, 1899.

HITAVADI,
Aug. 18th, 1899.

discussion when you will not pay heed to our argument or reply to our protest. Say plainly that you will carry your point in spite of all that we may say or do. It is always desirable to call a spade a spade, to tell a truth plainly and not in a round-about manner. Say plainly that you do not care for our protest, that you do not like to pay heed to our argument, that you shall act as you like. Say plainly that you have made up your mind to take away the right you gave us, not because we have abused that right, but because you wish to take it away.

You do not say this in so many words, but this is what you are actually doing. It is said that if Commissioners are elected according to the existing system, and if all powers are invested in the Commissioners, the Hindu element will be dominant in the Municipality. We fail to feel the force of this argument. If in ability, education and numerical strength, the Hindus be the dominating factor in Calcutta, it is natural that they will be the dominating factor also in the Calcutta Municipality. And if Hindu domination has not prejudicially affected the municipal administration of Calcutta for the last twenty-two years or more, why should you be resolved to put down that domination? In this country of Hindus and Musalmans, Hindus and Musalmans will always be predominant. It does not matter whether the Europeans and Eurasians, Armenians and Jews, who form a microscopic minority, are predominant or not in the Calcutta Municipality. It is not necessary to change the existing system for their sake and their sake alone.

If it could be shown that the domination of one community has injured the interests of another community, then could the question of defending the interests of a minority arise. But in the municipal history of Calcutta for the last twenty two years there is not a single instance of abuse or injustice to justify such a charge against the Hindu Commissioners. Nay, no such complaint has ever been heard against them. No one has ever complained that any Commissioner, actuated by race prejudice, has done injustice to anybody. This being the case, it is a useless pretext to urge race prejudice as a ground for changing the existing system of municipal administration. The following report of the Hon'ble Mr. Oldham's speech appears in newspapers:—

"He pointed out that the Commissioners were not in any way representative. There was a predominance of Hindus. The Hindu Commissioners had monopolised the power in the Calcutta Corporation. That they used their power well there was no denying. Their monopoly was, however, complained of."

From this speech, one would think that Mr. Oldham was defending the existing system. Mr. Oldham alone can say how the policy of depriving the Commissioners of powers which they have never abused and have always used well can be justified.

To tell the truth, if the Government is determined to increase the powers of the European community, let it do that by force. It is simply useless for it to argue with us. We are not so foolish as to be convinced by such worthless arguments as those used by the Government. The Government is powerful, and is the sole arbiter of our destinies. It can easily take away the power which it gave us. It is, however, impossible for an earthly government to take away our reason. Do whatever you like, but do not try to treat the whole country as fools. Take away our powers, give the Europeans more powers. What can we do to present this? You gave us the powers and you have the power to take them away. But do not try to cajole or befool us. We condemn such insincere course. We have no power to check you, but we have the power to discover your trick.

The European community is influential in wealth, we in number. It is on this ground that an attempt has been made to increase the influence of the rich community in the municipality. The municipality has nothing to do with the wealth possessed by an individual. It concerns itself only about the municipal tax paid by that individual. We pay more in the shape of municipal rates than the European community. If the Europeans and Eurasians combinedly pay one-third of the municipal tax, we pay two-thirds. So, not only numerically but also pecuniarily, we are an influential body. In one sense we may be poor, we may be weak, but so far as the payment of municipal rates are concerned, we are rich, we are strong.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

35. One Nil Ratan Rai Chaudhuri, writing in the *Medini Bandhav* of the 21st August, from Balya Govindapur says, that the heavy rainfall of the 30th and 31st Ashar, and the first week of *Sravan*, has completely inundated most of the villages and fields in the Amarasi, Bajarpur, Bhuiyamutha, Sujamutha, Kismat Pataspur, and some other parganas in the Midnapore district. No agricultural operations are therefore possible in these parganas. It is fortunate that the Keleghai did not breach its embankment near any of these places. But the Bathai canal which branches off from that river was flooded and submerged many villages in the western portion of the Amarasi pargana. The field known as Barachauka has been so completely flooded by this water, that not a blade of grass now grows on it. The villages Balya Govindapur, Lalua, Itabera and Fajilpur have been flooded by the inundation of the canal Galinala. Their residents are in the greatest distress. Rice and paddy have become very dear, and many are suffering from scarcity of food.

The rain water of the above-named parganas flowed through the Government khas mahal estates to their south. For some years, Government has let out *jalpai* lands in its khas mahal for agricultural purposes, allowing them to be protected from floods by *bunds*. These *bunds*, together with the silting up of the principal canals, have seriously obstructed the drainage of the parganas named above, so much so that many fields in them now lie under water all the year round. Government should either cause the Bagda Canal to be dredged or make the khas mahal *bunds* to be taken some distance back from the drainage canals to which they now come very close or cause them to be altogether removed. It is true Government is deriving some revenue by the letting out of the *jalpai* lands, but this profit is more than counterbalanced by the remissions of revenue it has to make almost every year in respect of lands in Kismat Pataspur which are flooded and the loss which is suffered by the raiyats in the permanently-settled estates.

About 15 or 16 years ago a Commission was appointed at Sujamutha on the initiative of the Manager of the Burdwan Raj Estate to discuss the question of the drainage of the *nimak* mahal and permanently settled estates. But its members could not agree and nothing came of it. The Burdwan Raj Estate spends a large sum of money every year in removing the silt of the drainage canals in the Sujamutha pargana. But the dredging of these canals does no good, as the principal canal Bagda, into which they all flow, remains sited up.

A breach in the embankment of the Keleghai has flooded most villages in the Sabang pargana and some portion of Khandar. It is also said that large portions of the Contai and Tamluk subdivisions have been submerged.

VI.—MISCELLANEOUS.

36. The *Bangavasi* of the 19th August expresses its satisfaction at the granting of an annual pension of Rs. 600 by the Government to Babu Kisori Mohan Ganguli. Babu Kisori Mohan is a well-known writer and scholar.

Few Bengalis can write English so correctly and felicitously as he. He is also well versed in Sanskrit and Bengali. He has translated the Mahabharat into simple English, and the Government has appreciated his merit and rewarded his scholarship by granting him a pension of Rs. 600 a year. Sir John Woodburn originally recommended him for a pension of Rs. 1,200 a year but Lord Elgin or his Finance Member, Sir James Westland, refused to grant him any pension. But Lord Curzon has considered Kisori Babu really deserving of a pension and has sanctioned an annual pension of Rs. 600. Both Lord Curzon and Sir John Woodburn are entitled to the thanks of the Bengali public for this act of generosity.

37. The *Dainik Chandrika* of the 23rd August has not been satisfied with the answer which Mr. Slack gave to the Raja of Tahirpur on the subject of the encouragement of Bengali authors by the Government. Money and not empty titles are required to give encouragement to Bengali authors, who are mostly men of poor circumstances.

MEDINI BANDHAV,
Aug. 21st, 1899.

BANGAVASI.
Aug. 19th, 1899.

DAINIK CHANDRIKA,
Aug. 23rd, 1899.

Encouragement of Bengali
authors by Government.

URIYA PAPERS.

UTKALDIPKA,
June 10th, 1899.

38. The *Utkaldipika* of the 10th June is of opinion that the plague like other mortal diseases should be allowed to take its natural course and that Government should not waste public money by organising a regular costly

plague department, which is of doubtful value even on sanitary grounds.

UTKALDIPKA.

39. The same paper approves of the proposal made by the Government of India to reduce the English telegram charges by 50 per cent., and hopes that the Secretary of State for India will sanction the same.

UTKALDIPKA.

The proposed reduction of tele-
gram charges.

40. The same paper

A complaint in connection with
the procedure adopted with refer-
ence to Bengal Council elections.

lative Council in accordance with Government Resolution, dated the 25th March 1893, has called upon other corporate bodies of other divisions to do the same and observes that this arbitrary procedure of the Bengal Government not being based on any solid and reasonable ground has evoked a feeling of discontent and dissatisfaction among the educated people of the divisions affected thereby.

UTKALDIPKA.

The District Judge of Cuttack
and the Musalman religious en-
dowments.

only the Kadamrasal endowment under its control but also other endowments that need such control.

UTKALDIPKA,
June 17th, 1899.

A complaint in connection with
the supply of *khatians* to Orissa
raiyats.

lands without the permission of the zamindars. The writer observes that as the law on the subject is not very clear, the Settlement Department should have stated distinctly in the khatian whether the raiyat has the right to sell his lands without the permission of the zamindar.

URIYA AND
NAVASAMVAD,
June 21st, 1899.

The new rules for serving Court
notices in Barisal.

and the members of the *panchayat*, as this will compel the serving-peon to go to the spot and attend to his duties properly.

ASSAM PAPERS.

SILCHAR,
Aug. 16th, 1899.

44. The *Silchar* of the 16th August has heard that, in order to check corruption in the Assam police, the pay of constables will be increased, men of respectable character

will be admitted as constables, and more European officers will be taken into the department. Well, are not all officers of the department, from writer-constables to inspectors respectable men? And can it be denied that many of them are corrupt? The court amla are all respectable men, but are they not notoriously corrupt? The promises of reform held out are empty words; the only truth in them is that more European officers will be taken into the department.

SILCHAR.

45. The same paper says that whenever a native takes criminal proceedings against a European, the result is that the accused is let off, and it is the complainant who gets into trouble, and is often sent to jail. The husband of the woman whose chastity was violated by Mr. Bellwood of the Nadua tea-garden and some other coolies who joined him have been sentenced to four years' imprisonment each for beating Mr. Bellwood. But what of the case brought against

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Mr. Bellwood for violating the chastity of the woman? This is justice with a vengeance. The policy is most likely intended to frighten natives, so that they may not venture to make complaints against Europeans. The result of Mr. Ross's case yet remains to be seen. But justice may be expected of the upright officer who is trying it.

46. The same paper says that Mr. Cotton would have done well to allow Cachar to share in the benefit which he is going to confer on Upper Assam by establishing for its Assamese students in Calcutta. Sylhet is an advanced district, but Cachar is as backward a part of the province as Upper Assam.

47. The same paper writes as follows:—

The Englishman's alarm The *Englishman* has been alarmed—who is to protect him and his countrymen if 10,000 British troops are sent to South Africa? Messrs. Lees and Ross of the Mohanpur garden have also been alarmed. Who is to protect them, living as they do in the midst of liars, cheats and dacoits? Well, it is we who will protect them. We are giving them food, and we will protect them in danger. Do not ungrateful Englishmen remember that it is we who protected them at the time of the Mutiny? Was it not we ourselves who invited English traders to become our rulers? And is it not the people of the country who have cherished Englishmen as their rulers with the fondest care for the last two centuries and-a-half? But ah, it is the same Indians who are to-day distrusted! Such is the influence of *kali-kál*! It is only the excessive kindness and high-mindedness of the English Government which has made us loyal!

Some people are asking how could other Englishmen believe the flagrant lies that the *Englishman* newspaper told in connection with Mr. Ross's case. Well, jackals understand best a jackal's cry. The wonder is that there are natives who subscribe for the *Englishman* newspaper and read it. Shame to their education and judgment!

SILCHAR,
Aug. 16th, 1899.

SILCHAR.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 26th August, 1899.

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